

THEOSOPHICAL ESSAYS:
OR, THE
WISDOM AND GOODNESS OF GOD,
SEEN and READ in the
PROCESS AND OPERATIONS
OF
VEGETATIVE NATURE.

BY SAMUEL SAUNDERS.

Read NATURE : Nature is a Friend to *Truth*.
Nature's Christian; preaches to Mankind;
And bids DEAD MATTER aid us in our Creed!
NIGHT THOUGHTS.

L O N D O N:
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M DCC LXXXIX.



THE following mite is humbly offered, for the purpose of informing the JUDGMENT, and assisting the MEDITATION, of the well-disposed of every description.

That it may answer this valuable end, and tend to the building up the SPIRITUAL EDIFICE, for which divers gifts are dispensed, and various powers are requisite, is the author's warm wish, and earnest prayer!

Every order of multiform nature, or "Link in being's endless chain," has its destined end, and peculiar properties.

The distinguished excellence of man, is REASON; of beasts, INSTINCT; and of vegetables, USE: which eminently ministers to man, in two respects, 1. To his body, either as food, or medicine. 2. To his mind, as means of pleasure and recreation, or lessons of instruction, and helps to thought; and in both may subserve the purposes of excitement to duty, and mementos of obligation!

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ERRATUM.

In Page 56, line 12, before *must*, add the word *be*.

THEO-

THEOSOPHICAL ESSAYS.

N^o I.

Of the Germination of Seeds, and the Process of Vegetation.

IN every seed wherein the vegetative principle exists, are contained, in an embryo state, the rudiments of a plant of the same kind as that from which it originated; but, though in every respect perfect, and fitted for re-

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pro-

production, is, nevertheless, in a state of temporary death, and inaction; and can shew no signs of life, except it be committed to the earth, or some other moist body, (See Philos. Transact. N^o 432. p. 267.) as its proper matrix, to be there softened, relaxed, expanded, and fostered, in order to its future increment and advancement.

The first change that passes upon the seed subsequent to its commitment to the earth, is *enlargement* and *ponderosity*, effected by absorption of moisture, through the pores in its coats, and particularly some larger ones in its centre, which immediately communicate

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with

with the *neb* or incipient root; hence the seed becomes tumid, and exhibits the beginning efforts of vegetation in the augmentation of the *plantula*, and incipient attempts to burst its enclosure; this is the first act of vegetation, and in its encrease, produces the first STAGE thereof, of which, for analogy's sake, I shall enumerate twelve.

The *second* stage, begins with the division of the lobes of the seed, and rupture of its coats. The *third*, when the *plume*, or infant stem, extends itself beyond the circumference of the seed, now in a state of considerable enlargement. The *fourth*, when it ap-

B 2
pears

appears above the surface of the earth, the ground being disturbed and broken round it, to make the readier passage for the *plume's* ascent, which the new, and more lucid elements it now approaches, very much promote. The *fifth*, when the young plant begins to display its foliage, and to exhibit the outlines of its future form. The *sixth*, when the blossom-buds first appear. The *seventh*, when the bloom is fully expanded. The *eighth*, when the flower fades, and the seed vessels begin to swell. The *ninth*, when the fruit becomes conspicuous, and is more or less distinctly perceived through its enclosure, or seed vessel. The *tenth*, when the seed vessel with
 its

its contents has attained its full size. The *eleventh*, when it changes colour, and indicates the approach of maturity. The *twelfth*, and last, when it arrives at completion.

In this order, nature commonly, though not invariably, advances her progeny : various circumstances may hinder and disturb ; yet nothing but what can blast her offspring, or render her labours abortive, is able to reverse or destroy it. In point of *time*, her period is from three to nine months : which is, moreover, subject to times and seasons of sowing, and modes of acceleration and retardation, invented by art.

Each of these stages in vegetable nature, is exemplified by correspondent ones in REGENERATION; which it will be the subject of the next paper to describe.

N^o II.

EVERY seed, as it falls from the mother plant, and remains *unsown*, (consequently at the farthest remove from the earth its original, and from reproduction and restoration) represents the state of man in the natural or fallen life, wherein no truly good, or gracious disposition has yet appeared, nor will, or can appear, till a more powerful influence than material or natural agency, takes place in his heart, as *the power of GOD to salvation.*

As the seed from the parent plant, (and its more direct mother, the earth, whence it originally arose, and to which it was, by this medium, united) man, is fallen and separated from GOD, his divine original; and, like the seed, remains in a state of death and inaction:—a state of spiritual death, and moral impotency, till, as that to the earth, he becomes re-united to GOD, by the instrumentality of some proper instruction, worthy examples, alarming providences, &c. whereby *concern* is awakened; *sensation* and *reflection* are excited; *ignorance* is informed; and *danger* alarmed. Feelings and information, of which the unregenerate soul was,
till

till then ignorant and insensible ; and to which he, therefore, remained inattentive. Now GOOD, hitherto unperceived, neglected, and despised, becomes valued, desired, regarded ; and as the vegetative life in the seed,—new principles and new practices demonstrate themselves in the man ; a *real change* takes place, and *the wilderness begins to bud and blossom like a rose !*

Similar to the seed sown, and its first change, is that effected in the soul by divine grace ; when by providence directed to such means and such instruments, as he shall appoint and bless. The deep concern, and serious alarm, thus produced

duced, as the commencement of a saving change and a new life, are well represented by the **FIRST** stage of vegetation, in the seed.

The **SECOND**, represents a farther stage of advancement in the new convert, viz. a sight and sense of himself, as a fallen spirit—of the earthly nature in which he is immured, and the wrong tempers, and vicious habits, by which he is led captive : accompanied by earnest desires and fervent prayers for deliverance and renovation.

The **THIRD** corresponds to a deeper sight into, and sense of, the radical corruption and total depravity of the fallen nature, and
a greater

a greater detestation and loathing of self, and a perception of some, though as yet feeble, powers to resist the evil that has dominion over it, which the soul now experiences.

The FOURTH, resembles the spirit rising out of the darkness of the earthly life, into the light of eternity—surrounded by the stir and commotion of its *unawakened* friends and relatives ; and affected by the persecution at this time usually urged against it.

The FIFTH, may be likened to the state of conviction of sin, or the *ministry of condemnation*, when the soul feels (painfully feels !)

feels !) what, till now, he only, however clearly, saw. He now has some real knowledge, what it is to be *sold under sin*—to be *under the condemnation of the law*—and obnoxious to *the wrath of GOD* !—to feel the infinite value of a SAVIOUR—and to groan earnestly after the redemption which is in JESUS !

As the plant at this state of advance, refuses any farther obligation to the parenchymous substance * of the seed, so the soul thus convinced, disclaims all pre-

* The substance of the lobes of the seed, rendered soft and pulpy, from which the embryo plant is nourished, till it can receive food from the earth.

tensions,

tensions to justification by any means beneath or beside, the blood and righteousness of CHRIST—*by whom all the seed of Israel shall be justified, and in whom they shall glory!*

The SIXTH, exhibits in a figure, painful confinement, eager wishes, and earnest expectation; and is expressive of the earnest pressing and panting after the experience of *the glorious liberty of the sons of GOD.*

The SEVENTH, which may be called the first glory of vegetable nature, is comparable to that of the soul, when having *obtained remission of sins, and being justified*
freely

freely through the redemption that is in JESUS CHRIST, it can rejoice in hope of the glory of GOD—as being reconciled to him, through the death of his SON !

The EIGHTH, adumbrates the state of soul wherein the fervent (and often imprudent) zeal of the former conspicuous and shewy dispensation cools, and gives place to one less visible, yet more deep and solid ; in which, however it may appear to superficial eyes to be losing ground, is really gaining it.

The NINTH, resembles the growth and increase of the new-born spirit *in all utterance, and in all*

all knowledge—approving only the things that are excellent.

The TENTH, represents the growing soul, as diligent in, and greatly improving by, all the means of its gracious increase.

The ELEVENTH, resembles the soul in a swiftly ripening state of the spiritual life, and rich in the fruits of *the spirit of holiness*.

The TWELFTH, when the work draws near consummation; and the soul becomes eminently more meet for its reward. As in this stage of vegetable life, the ripening fruits and seeds are more infested with various enemies than
in

in former ones ; so, the soul at this advance, is more the object of satanic rage, and human malice, than before : — hence the strong faith now given, is severely tried, that the soul may thereby *come off more than conqueror* over all its enemies ; and, like gold, return seven times purified from the hottest fires ! In this state, the soul rapidly grows up into the life of GOD ; obtains more close intimacy and deep communion with him ; and becomes proportionally more *redeemed from the earth*, dying daily to all its enjoyments and felicities : and, in a word, grows more and more ripe for that *glory that fadeth not away*, and more fit to
 mingle

minge with those happy spirits
which surround the throne, and
praise *the LAMB that liveth for
ever and ever !*

But souls thus advanced in spiritual proficiency, *adorned as a bride for her husband*, are of a different complexion, and of far higher attainments, than the generality of the professors of this day : which state is only the distinguishing privilege of the few who are wholly devoted to GOD!

N^o. III.

Of the Operation of Grafting.

THIS curious and useful operation, reads to contemplative minds a lesson of much instruction. By it, a wild and useless tree, is made valuable and fruitful, by the insertion of a superior kind. It is of peculiar use, as a mode of greatly encreasing any sort of fruit capable of it, at a very small expence, and often

in a much shorter time, than by planting.

Stocks which are grafted, are of the wild, or more frequently of the less esteemed kinds: upon these, by this operation, are made to grow, in great perfection, the finest and choicest fruits, sometimes of several varieties, on the same tree: and, in some instances, of different species, of the same genus, also. What a fine metaphor is this!

The wild, or comparatively invaluable stock, represents our state in nature:—the absolutely wild one, that condition of it, which is quite ignorant and unlettered; and

and the less esteemed, that which is improved by education and meliorated by external accomplishments, yet void of the richer powers and divine properties of GRACE.

But this method of improvement requires excision, and represents a painful process. The stock is either cut off; slit, wounded, or denudated, in order to admit the cion or graft—or several of its branches are so treated, according to the different ways in which that business is performed.

May not this represent the excision of gross sins and evil habits,

in which the operations of GRACE begin, as the first work of *repentance unto life*? This is more or less severe and painful, according to the different complexions of men, and the greater or less predominance of evil habits, and persistence in sinful practices.

Immediately after the stock, (or its branches, as the manner of performing the operation, is conducted) has sustained its proper vulneration, the cion, or new principle of fructification, is introduced. So, after *repentance from dead works*, has had its due influence upon the mind, the new principle of GRACE, or *the ingrafted word—the faith which*
 5 *worketh*

worketh by love, and is productive of all good fruits, is implanted in the heart, and the MAN, as the TREE, now, first, becomes Good and Fruitful !

The operation being finished, the work must be often examined, and carefully attended to, lest the many accidents to which it is exposed, render the whole abortive. In like manner, must the new principle of divine grace, (a tender plant !) be watched over—attended to—instructed—admonished—warned—prayed for ; lest the deceiver of mankind, worldly pride, vanity, or lucre ; and many, many other impediments to which it is exposed, in this “ bleak in-

“ hospitable clime of human life,”
 prove its injury and loss.

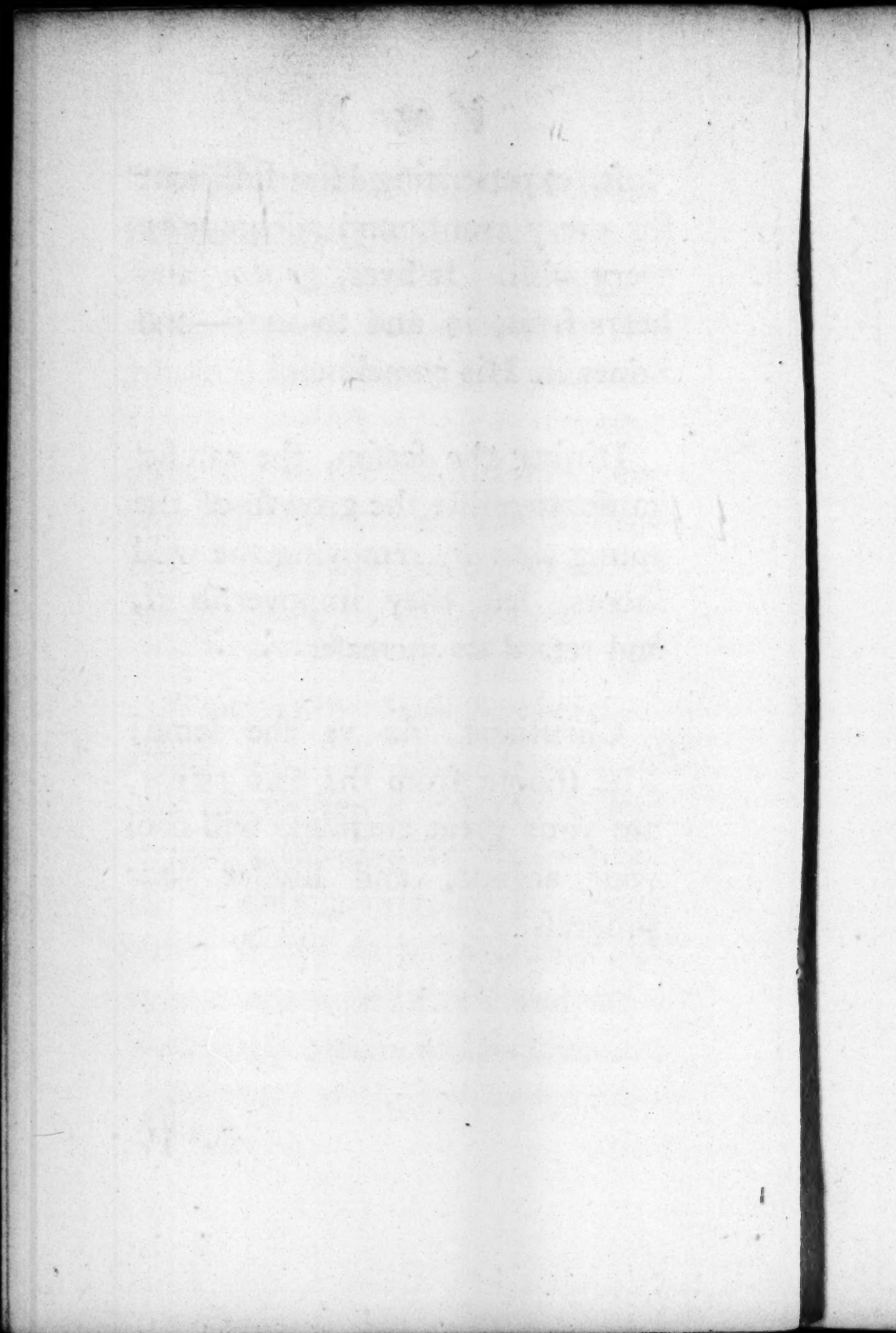
This done, for a season, the whole is left (being first properly secured against foreseen contingencies,) to the increase and nurture of nature ; and establishment and fruitfulness are the expected result.

Thus, after faith has been assisted, watched over, nourished, and strengthened, by the several means appointed to those ends, as it obtains vigour, it cleaves more firmly to its adorable AUTHOR *and* FINISHER ; and more eminently glories in His salvation—in every trial, and under every cross,

ross, experiencing Him sufficient for every want, and adequate to every wish. It lives, grows, and bears fruit, in and to HIM—and shines in His comeliness!

During the season, the careful gardener assists the growth of the young cion by removing the wild shoots, lest they impoverish it, and retard its increase.

Christians, do ye the same! The shoots from the OLD STEM, are your great enemies, will cool your ardour, and hinder your progress!



N° IV.

Of Ploughing and Sowing.

NO ground in its natural state is in a proper condition to receive and propagate such seeds as are required to arrive at perfection, and are intended for the uses of human life; consequently that require industry and culture, in their production.

By

By rest, the earth becomes hard and compact, loses its perviosity, and cannot readily admit the radical fibres of plants to penetrate its substance in quest of nutritious juices; in this state, it can receive but small improvement from showers, dews, sun, or air; which are able but superficially to affect it: all which influences are, moreover, denied it, by its cumbersome and impoverishing productions, attesting its condition of neglect and sterility. In this state, no valuable use can be made of, or profitable crop expected from it. Before these can be produced, it must undergo divers operations, or the husbandman's

man's hopes will be entirely useless.

To produce fruitfulness, and vigorous vegetation in ground which has lain long in a condition of uselessness and inculture, it is indispensibly necessary to render it pervious, light, and accessible to, and retentive of, the celestial influences, and capable of the transmission and nutrition, of the roots of vegetables; which from the known laws of gravitation, and central attraction, it becomes by rest and neglect, more and more indisposed to effect. This improvement is obtained in larger portions, and stiffer soils, by the plough; and in smaller spots,

spots, and lighter ground, by the spade; and is finished by the harrow and the rake, being previously cleaned and cleared of all its rubbish and incumbrance. In this state, it becomes a proper and hopeful receptacle for such seeds as may be sown, or such plants as may be introduced into it. And here, for the present, and respecting the principal view, the husbandman's labour ends, and his hopes begin.

From these operations, a serious mind may gather some useful lessons of instruction. By the sterility and uselessness of earth in its natural state, or that of rest and incultivation, being over-

run

run and encumbered with weeds, and noxious plants, may we not clearly see a moral picture of our own condition in nature, and ignorance of the glorious truths of the GOSPEL OF PEACE, by whose illuminating page, the knowledge of the doctrines of life and immortality are communicated to minds before in a state of moral death, and spiritual darkness?

As the earth in its barren and unimproved situation, receives very superficial and evanescent benefit from those celestial influences by which that which is in cultivation becomes productive, and encreases in fruitfulness: so, the unenlightened mind of man is, as to any
virtual

virtual effects, an utter stranger to, and unaffected with, those divine emanations and spiritual visitations, by which gracious minds are happily influenced; and thereby enabled to bring forth fruit to the glory of GOD. I say they are strangers to such influences as to any *virtual effects*—for many know the truths, and have felt their power and evidence; yea, have been, to all human credibility, made, in a measure, subject to them; yet, whose general conduct, proves to have been as little reformed thereby, as the barren earth is improved by *the rain that often cometh upon it!*

Like

Like the uncultivated earth, man's natural state is not only void of good, but pregnant with evil—negative by privation, and contaminated with sin! To the production of such fruitfulness as can be finally accepted, severe operations, and needful culture, must have their due effects; and an entire renewal, and total change, must take place, before the gracious reward of the righteous can be expected, or will be conferred. —And this work ALMIGHTY GRACE, alone, can effect. GOD must enable fallen, impotent, sinful man, *both to WILL and to DO*, those things which please Him. On such subjects, only, shall be

D con-

conferred the REWARD, which is
not of debt, but of grace.

Let afflicted, tempted, and deeply-exercised souls, take encouragement, and receive comfort, from the lesson taught by these rural operations. Let them recollect, that it is by virtue of tearing, rending, dividing, overturning severities, that the earth can receive fruitfulness, and powers of increase. It is by these effusions and penetrations that the *valleys* are made to *laugh and sing!* It is by these means that the soil is rendered fit to receive seed, and to produce fruit:—to these she owes all her fecundity; and by
 these

these are our barns filled with plenty, and through them, do our faces shine, and our hearts rejoice !

By analogy, also, it is by the kind chastisements of our infinitely wise FATHER—the discipline of His hand, and the strokes of His rod, that our barren, stubborn, rebellious hearts are made willing to receive, and fit to cherish, the seed of the word—the principles and documents of eternal truth.

As when the earth is duly broken and opened by the labour of the husbandman, he casts in

the seed of his future harvest and distant expectations — So, it is not till discipline, affliction, contrition, and humiliation, have had their salutary operations on our hearts, that the seed of immortal life can be sown in them, or they become meet to relish or apprehend it. And, as where those operations have been performed most deep and effectually, the earth usually becomes proportionally more productive, and on the other hand, the reverse.

So, I believe, it is the experience of all who are acquainted with the manner of GOD's gracious dealings with souls, (I am
fure

sure it is my own, in a great variety of instances)—that the deeper, more afflictive, severe, and humbling, the work of CONVICTION and REPENTANCE, were, the more have been the after fruitfulness. None, in my knowledge, have so much adorned the gospel, or brought so much glory to—so much gloried in—so much, and so entirely, relied on—*The grace that bringeth salvation*, as those who have suffered most in its operations, or for their adherence and attachment to it.—While I have also seen, in many instances, that where these impressions have been slightly made, grace has had, to all outward

manifestation, no very triumphant reign : concerning whom, good HOPES, rather than ASSURANCE, that they were subjects of grace, have been entertained.

Let precious souls, objects of tenderest pity, to whom I now speak, know, that it is only by such things as they endure, that eminent wisdom can be taught, or mature experience obtained.— That THE LORD, THE LORD GOD, *merciful and gracious, abundant in goodness, and truth*, is their father and their friend :—*a friend which loveth at all times ; and that sticketh closer than a brother !*

Let

Let them remember, that—

- “ When *sorrow* wounds the breast, as
“ ploughs the glebe,
“ And hearts obdurate feel her soft’ning
“ show’r ;
“ Her seed celestial, then, glad *wisdom*
“ sows :
“ Her golden harvests triumph in the
“ soil !”

Let them remember that
the Lord is with them
and that they are
his people.
The Lord is with them
and that they are
his people.

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Nº V.

*Of the Increase and Fructification
of Plants.*

FROM the first motion of the sap, plants labour gradually and vigorously in the production of their offspring : 1. The leaves. 2. The shoots. 3. The flowers *. 4. The fruit. But at no period of

* I am not forgetful that this, though the most general, is, nevertheless, not the *invariable* order of nature. All the species classible

of vegetable increment, is the plant more laboriously employed than in the formation of the flower, and setting of the fruit. The former stage of vegetation, or season of bloom, I have (N^o I. page 13.) called the first glory of vegetable life, in distinction from the state of fructification ; or, in its completion, the ultimate glory thereof. I have, also, considered the various degrees of augmenta-

classible under the botanical genera *Amygdalus*, *Prunus*, with several others ; and the Linnean class *Cryptogamia*, are exceptions to it. Yet here, and every where else, I wish to be understood as taking nature in her most usual appearances. Not as writing a treatise of science ; but offering a few hints as aids to contemplation, and excitements to gratitude.

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tion in botanical nature, as admitting comparison with correspondent ones in spiritual advancement. I still pursue the same method, for the same reason :— that of, at once, informing the judgment, and improving the mind.

When the plant is in bloom, every eye is detained by its beauty, and captivated with its splendor ; in this stage, well representing the state of the soul under what has been termed, The state of JUSTIFICATION or pardon of sin : wherein all is joy, peace, felicity, and triumph. But, like the plant, the soul must lose this sensible and rapturous state, and

enter into some subsequent ones of less sensibility, but of greater maturity. To this truth, our blessed LORD gives sanction: *If I* (my sensible presence) *go not away,* *the COMFORTER* (my spiritual presence) *cannot come.* (One dispensation of grace, as of nature, must prepare for, and give way to, the commencement of another, and more advanced one.) He, moreover, adds, as if in reference to this time, *then shall the children of the bridegroom* (the possessors of these sensibilities) *mourn.*

When the plant drops its bloom, and sets for fruit, it exhibits the appearance of poverty and disgrace; yet then, and in
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the after gradations of fructification, does it most vigorously exert its powers, and testify its increasing vitality, as through them, making more profitable advances. Such is the condition of the soul, when becoming more inward and spiritual, it grows into disesteem and contempt; yet then has it greater work for faith, in combating those severe trials, and sustaining those heavy afflictions and distresses, it often has, in this advance, to encounter.

Now, like the increasing and ripening fruit, under the umbrage of its leaves, the soul advances in conformity to its LIVING HEAD, beneath the veil of censure, reproach,

proach, persecution, and rejection ; while, as in nature, such fruit as remains in open view, much exposed, and undefended by a proper degree of foliage, harden, scorch, wither, and drop ; or at least, make slower progress, and possess inferior flavour, from too great an exposure to the wind, sun, &c. : in like manner, souls under similar circumstances, experience similar truths !

But let the TRIED and the TEMPTED, recollect, and receive comfort from the consideration, that *meek and quiet spirits* are in GOD's esteem *of great price* ; and that to the lowly, the afflicted, the broken in heart, He looks, with

with peculiar pleasure and approbation ! That they who now *sow in tears, shall, anon, reap in joy, and their joy no man taketh from them* : because their *lives*, lightly esteemed as they may be, by men, *are hid with CHRIST in GOD !* And, finally, that e'er long, HE will descend with the trump of an arch-angel ; from whose august presence, *sorrow and sighing shall flee away*—and His own merciful hand shall, for ever, *wipe all tears from off all faces*—and chase grief and affliction, from every heart !

Nº VI.

*Of Autumnal Maturity, and the
Ingathering of the Fruits of the
Earth.*

HAVING already noticed the
propulsion of spring, and
the production of summer, in a
few of their leading circumstances
and operations, I now attempt to
speak a little concerning the com-
pletion of autumn ; which period,
as it is the crown of the year, and
glory of the seasons—hence the
E affirma-

affirmation of the royal prophet,
*Thou crownest the year with thy
 goodness*—so it is the ultimatum
 of the months, in point, though
 not of number, yet of hope, ex-
 pectation, and possession !

The revolving seasons have been
 compared to the fleeting periods
 of human life : the spring to in-
 fancy and childhood ; the sum-
 mer, to adolescence and man-
 hood ; the autumn, to age and
 experience ; and winter, to for-
 getfulness, decay, and extinction.
 In all these figures, the analogy
 holds, and may, with equal pro-
 priety, be farther extended. I
 now propose a mode of applica-
 tion, promising, perhaps, no less
 utility,

utility, and possessing no less propriety, than most others, which have obtained the general approbation.

Autumn, with her golden harvests of plenty, has passed all the previous stages, and sustained all the changes of foregoing seasons ; each having its proper share, and due influence, (however ill-timed, or misapplied, some of them may have appeared to be) in the general abundance : she now offers the fruits of all her sufferings, and the rewards of all her toil, to her rightful master, the Lord of the creation, for whose use and benefit, the LORD OF ALL LORDS designed them, and has commission-

ed and enabled her to make the oblation, and to resign the bounteous gift. But, as it is her duty to yield and surrender, it also becomes man's to receive, and secure: but to effect these, he must bestow some labour, and she must suffer some violence.

When pendent ears declare the fields *ready to harvest*, and invite the reaper's hand, as fit for the fickle; Pomona's blushing fruit, reddening for the master's use; and the innumerable variety of feminal treasures, court by dropping grains, or bursting pods, the collector's attention—a new series of labours commences; which, though fatiguing and laborious,
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are yet short; and endured with joy, and sustained in hope;—because the *former and latter rain* have produced what the anxious husbandman has long waited for; by which, future want, and distant famine, are provided against, by an indulgent providence, who, *as the FATHER of the spirits of all flesh, giveth us all things richly to enjoy!*

But enjoyment is not lazily to be obtained. Man must labour, in order to possess and secure it—and nature must yet suffer somewhat in giving up her long-laboured offspring. The fields are reaped, or mowed; the fruit-bearing plants are shaken, beaten,

or sustain some force in the separating the fruit from their tender bosoms ; the seed-bearing vegetables are divided by excision, or manual compulsion, from their ripened progeny ; and all is at last collected for future security ; and the delighted swains shout with acclamation, “ Harvest Home !”

And is not the case similar in views wherein these matters may prove profitable and instructive—as mirrors and resemblances ?

Autumn, with its manifold bounties, is allowed by all who make the least pretensions to piety, to be a standing characteristic of
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the divine goodness ; and this is a very just idea of it : But the subject may yet be amplified.

In this view, may we not consider it as the representation of a gracious soul swiftly ripening, or actually ripened, for a state of glory, and only waiting for its remove, only *tarrying the LORD's leisure*, to enter into His kingdom, and to enjoy His presence without an intervening cloud ! And as symbolizing a soul rich in and through the operations of grace, and made ripe by having passed through previous states and dispensations, of winter's dreary desolation — spring's sharp and piercing blasts, and summer's tor-

rid fervour ; all which have conspired to produce the perfection of the soul, and proved so many means, however unacceptable, or however painful, to those who have been exercised thereby, of making *the man of GOD perfect, and thoroughly furnished unto every good work.*

These having been sustained as means of maturity, and requisites of consummation, must now SURRENDER, in order to ENJOY—must soon be called to *the marriage supper of the LAMB*—must e'er long be housed where blasts and storms, fear and dismay, are no more ; and where sorrow and suffering can never come ! But
here

here somewhat must be suffered, before All is enjoyed! — There must be a reaping—a cutting down—a plucking off—a separation from—the field, the tree, the plant, of this earthly life; and this frail body, by which we are appended to it.

But severe, as in some instances, this is experienced, and comparatively so as it is felt in most cases—yet it is IN HOPE! The bodies of saints are laid down, however uneasily, in joyful expectation of an eternal fruition of happiness, and an everlasting farewell to all prospect, yea to all possibility, of whatever can hurt, distress, or destroy!

But

But under every pressure, and beneath every weight, *the glory to be revealed*, and the rest to be enjoyed, swallows up the full sense:—and in some instances of eminent attainments, great manifestations, and triumphant faith, swallows up all sense of corporeal sufferings. Of this, “the noble army of martyrs,” in their days, has given indubitable testimony, and saints in every age have amply evinced. Hence the victorious apostle, *I count the sufferings of the present time, not worthy to be compared to the glory that shall be revealed in us.* And, *These light afflictions which are but for a moment, shall work out for us a far more exceeding and eternal weight of*

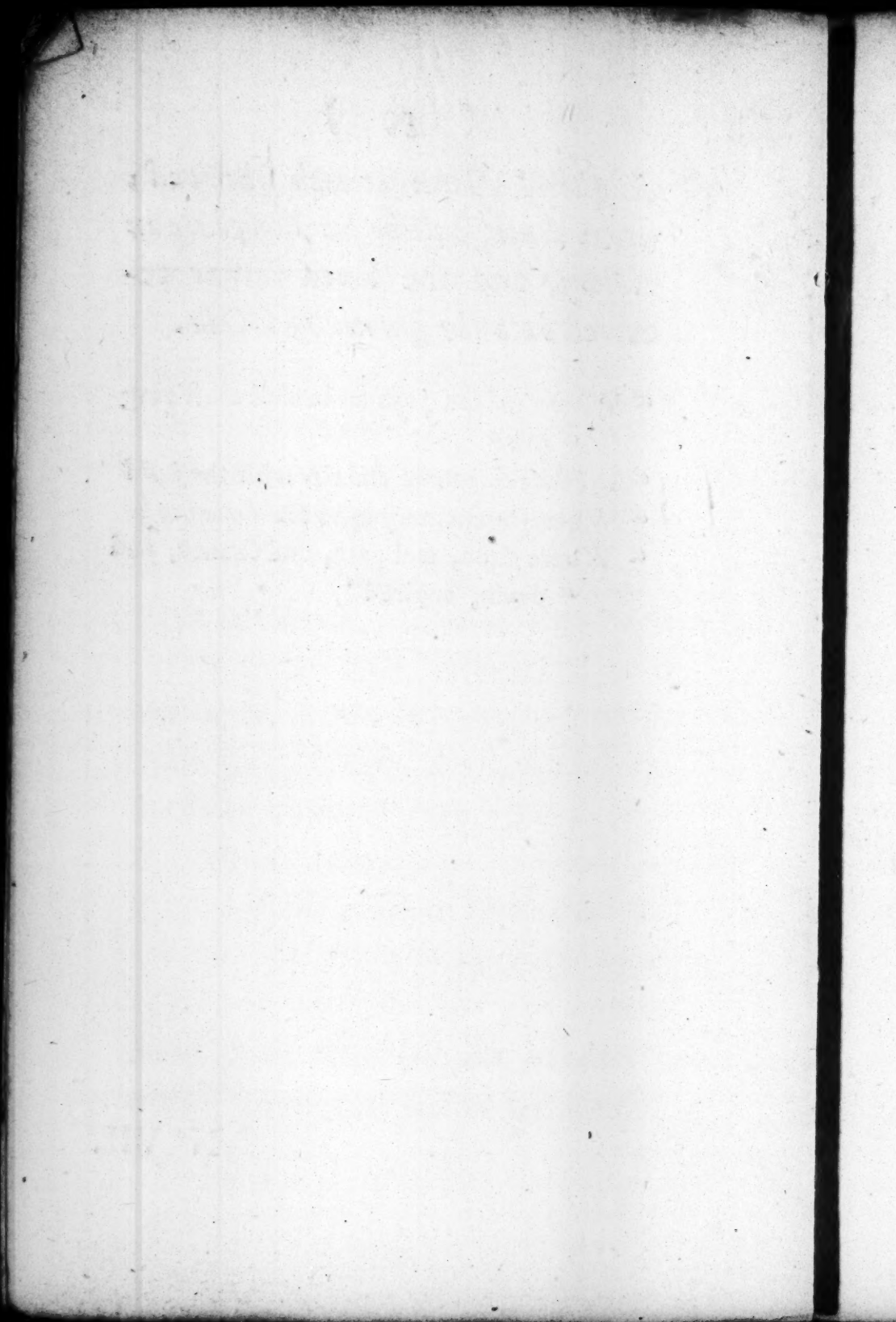
*of glory! Then cometh the end;
when death shall be swallowed up in
victory, and the saved sinner re-
ceived into the garner of GOD.*

“ Where golden joys ambrosial clust’ring
“ glow

“ In His full beam, and ripen for the *just!*

“ Where momentary ages are no more !

“ Where time, and pain, and chance, and
“ death, expire !”



Nº VII.

*Of the Darknefs and Defolation of
Winter.*

IT has been remarked, that the
SPRING represents population,
and WINTER the depopulation, of
kingdoms: the former symbolical
of peace and plenty; the latter, of
war, scarcity, and destruction.

These seasons have also been
compared to the states of death,
and

and the resurrection of the dead : in all which circumstances of comparison, and many others, the analogy is sufficiently plain. But they teach us also, other, deeper, and more personal lessons. In short, the process and operations of nature, in the vegetable kingdom, to go no farther, are replete with richest instruction to every thinking being, from the most shallow to the most profound ; and from the most natural, to the most spiritual minds.

To many others that might be brought in proof of this, I will, in the present instance, attempt to consider this season in a view somewhat more deep and instructive,

tive, than it has been usually represented in.

Acknowledging the propriety of those I have mentioned, and some others, may we not consider the WINTRY SEASON of nature, as analogous to the present life, full of obscurity, darkness, storms, trials, &c.? In one view, the hope of returning verdure, and fruitfulness, renders those dismal and tedious days bearable; the certainty of which, and their own hopes of seeing it, is the consolation of melancholy mortals; so, in another, amidst all the sufferings, trials, and temptations of christians, the comfortable and confident hope, and chearing expectation

pectation of *the glory to be revealed*, should support and sustain the hearts of pious sufferers !

Do not we see the spring in reality, as it was, already here, in the prepared bud, which the fostering leaf with its supporting foot-stalk, have now forsaken, as of no farther use in the œconomy of vegetation ; and the impatient bloom, whenever visited by a genial ray of solar fire, just ready to forget the rigour of the season, and to burst forth into beauteous expansion, from beneath its tender inclosure, or winter-lodge ? No beholder of which, for a moment, doubts the return of softer breezes, and warmer suns ! And
have

have not the patient waiters for *more enduring good*, abundant proof of its full accomplishment? Are not the *many great and precious promises* in GOD's blessed word, sure tokens, and infallible proofs, thereof?

May we not, then, consider passing winter, and advancing spring, in a new, yet a true, light, as a never-failing proof of the indeficient veracity of a faithful GOD, to His gracious promises, respecting His suffering people, during their desolate and wintry state—who has declared, that *heaven and earth shall pass away, before one jot or tittle of his word shall fail!* Are not the good things

F

He

He has promised them, numerous as the gifts, and certain as the return, of spring? The winter of sufferers, may be long and cold; yet, *seed time, and harvest, shall not fail!*

But does not the return of winter, unwelcome as it is, in some instances, teach us, also, another lesson? Are we not thereby admonished, that as every spring rises out of a foregoing winter, so every degree of spiritual life comes through, and arises out of, a previous one of comparative ignorance, and death.

It is in vain to expect life and fruitfulness, but through passivity
ful and

and death. *Whosoever*, says our blessed LORD, *will save his life, the same shall lose it—and whosoever will lose his life for my sake, the same shall find it.* Every new dispensation, must proceed from the death, or passing away, of the former one; as the gospel succeeded to the law—the Mosaical, to the patriarchal dispensations—a life of grace, to that of nature—and one degree of knowledge, to another, prior, and inferior one.

The deeper, then, our union is, with THE FATHER OF SPIRITS, the more manifest to others, and sensible to ourselves, will those degrees of dying, or comparative

F 2 deaths,

deaths, be ; (for this light is not *to be hid under a bushel*) till more advanced stages of spiritual maturity, shall remove us farther from the interests and spirit of this world ; and more eminently expose us to its contempt and reproach.—But, *wisdom is justified of her children.*—

- “ Men of the world this doctrine ill digest ;
 “ They smile at piety, yet boast aloud
 “ *Good will to men* ; nor know they strive
 “ to part
 “ What nature joins ; and thus confute
 “ themselves !”

A
PARAPHRASTIC VERSION

O F
P S A L M XXIII.

From the HEBREW TEXT.



A

PARAPHRASTIC VERSION

O F

P S A L M XXIII. *

From the HEBREW TEXT.

JEHOVAH ALEIM! Glorious King
Of glory illumined worlds above!
Great Parent of Nature! Almighty Source
Of beings unnumbered, unconceiv'd!

* This little piece is superadded, by reason of its having been repeatedly requested in manuscript; and especially, at the request of a much-valued friend, to whom it was made very consolatory, in a long illness, and in the near approaches of apparent death; who, therefore, particularly desired that, *it might not be lost.*

Father of angels, yet kind friend of man!
 His gracious, never-failing, ever
 Bounteous friend! Who, when brethren, faithless,
 Their own forsake, remains—To-day
 As yesterday and evermore, the same.
 Israel's faithful, everlasting, GOD!

THOU WAST, e'er worlds were made or earth
 receiv'd

Her form; or starry orbs with splendor shone;
 Or suns refulgent pour'd their glad'ning rays;
 Or systems pendent on their fruitful beams,
 Came forth, GREAT SIRE, from thy creative
 hand!

THOU ART, of varying nature's wond'rous
 pow'rs

The grand, directing, all-disposing cause!
 In Providence and Grace, thy people's sure
 And all-sustaining stay. Their comforter,
 Support, director, guide! EL SHADDAI Thou;
 2 Who

Who safely lead'ft through nature's roughest ftorms,
T' interminable glory's fafe abodes!

And Thou art yet TO COME—the plenitude
Of undiminifhing, eternal joy :
Of heav'n the glory ; and “ of Bleffednefs
“ The Blifs ! ” The Source of happinefs fupreme ;
And earth's great Arbiter of life and death ;
The Righteous Judge of men and angels !

This glorious LORD of earth and heaven ;
This “ King of faints and angels too,” is MINE :
My SHEPHERD. The Shepherd good, who
kindly
Sent from heaven, a Ransom, due, complete,
To purify and pardon ; fanctify
And fave—from vengeful wrath's vindictive claim,
From broken law's “ five hundred pence ” demand ;
And perfect purity's abhorrent frown !

In

In presence of *SUCH* love, all need retires ;
 And full satiety, and happiness
 Complete, takes place of mis'ry, want and woe !
 In fragrant vernal beauty's green delights
 He makes me feed ; and 'side the peaceful, sweet,
 Refreshing streams of heav'nly peace and joy,
 He leads : and guides with tendernefs and care,
 My weary, fainting, tempted, wand'ring feet,
 Where living waters bend their winding course ;
 Refreshment sweet, and consolation strong,
 Of souls redeemed, the favoured race,
 In His " fair book of life divine," whose names
 Are ever-durably inscribed. Nor can
 The pow'rs of earth or hell, erase the lines !

His Grace, my fallen soul restores ; and leads
 In paths of righteousness, for His own
 Name, my erring, devious, wayward steps !

And when I'm call'd the dreary vale to pass
 Of death's dark shade, and horror's gloomy night :
A shade,

A shade, a night, by nature's ev'ry sense
 Abhorr'd, detested, fear'd ; I'll scorn to yield
 To doubting nature's unbelieving voice.
 I can no evil fear : His presence stays,
 Supports, consoles, revives, my trembling heart.
 His never-failing mercy, now, my prop,
 Which all my shrinking pow'rs sustains ! To Him
 Alone, I lift my hopes, and bend my pray'r :
 Nor lift, nor bend, nor sigh, nor pray, in vain !
 His ear inclines, His arm upholds, His love
 Impow'rs, His mercy saves ! His rod and staff
 Alike console. The mis'ries and mercies
 Of parting life, in equal measures, bless !
 For, or ease, or pain ; or health, or sickness ;
 Or prosp'rous, or adverse ; or life or death ;
 From His dispense, is everlasting good !

A plenteous table, His hand has spread,
 Replete with choicest food, in desert lands ;
 And that before inimicable men ;
 Foes to His Grace, and enemies to Him !
 My head with fragrant oil, His hand anoints ;

My

My cup with richest blessings overflows,
Through His abundant, undeserved Grace !

Goodness immense, and mercy free, shall crown
The remnant of my favour'd, happy days ;
And I shall still be spar'd, to share His people's
Purest joys ; to know His chosen's happiness :
His Love to laud ; His Grace to praise, His
Name

Of saving pow'r through all eternity,
In grateful songs, t' adore and magnify :
Where, nor moons shall wax and wane, and suns
bright

Beams fulgescant, " rise and set no more :"
But cloudless glory reign ; and DEITY
SUPREME !

N O T E S.

JEHOVAH—(as the word is written from the pointed Hebrew)—is the grand descriptive name of GOD, which He was pleased to communicate to His people Israel; and to which they paid the most sacred reverence. Exodus iii. 14, and vi. 4.

It is a peculiar word, literally dissyllabic, yet without a consonant; and termed by the Jews, The *Incommunicable Name*, respecting the mystery contained in its composition; and commonly the *Four Lettered Name*; as a more familiar epithet, because in it are comprised all relations among men. It is derived from a root which signifies TO BE—EXIST—LIVE, and is expressive of GOD's being the first, fountain, underived, parent life: and so, the origin and cause, of every life that exists.

ALEIM

ALEIM—(falsely and dishonourably read as the *points* direct, ELOHIM; and very unmeaningly, ELAHIM)—is the name of GOD as THE LORD IN TRINITY: and descriptive of the persons, manifestations, relations, and offices of the DEITY, respecting the redemption and salvation of men: JEHOVAH, being descriptive of Deity in Unity, as absolutely and essentially considered. I have therefore added both names, as I apprehend the word JEHOVAH (which is that of the Hebrew text; to which our word LORD, every where answers, when meant of GOD) to imply them both:—yea more than either angels or men can conceive!

As no *Greek* word can reach its exalted import, we have on record, a very beautiful periphrasis of it in REVELAT. i. 4, and 8, which I have feebly attempted to imitate. The original expression has no *verb*; therefore is not a declaration or proposition, literally; but rather an address or invocation—"JEHOVAH, or O JEHOVAH, my Shepherd!" I have, therefore, given it this sense, as, I imagine, the best and truest.

EL-SHADDAI (according to the *points*) simply implies, The All-sufficient or All-bountiful GOD; but may be extensively considered, as meaning The bountiful, gracious, liberal, distributive, generous, shedder forth, and pourer out, of blessings :—of all sorts and degrees; respecting those of Providence, Grace, and Glory. The word may be, simply, best rendered, “ The GOD of Bounties.”

The word rendered SHEPHERD, in this Psalm, is peculiarly beautiful and extensive. It implies whatever can be conceived of care, attention, circumspection, affection, desire, distribution, pasturage, benevolence, good will and wishes, provision, direction, instruction, and nurture. Such is the “ GOD of Bounties,” “ The Good Shepherd,” to His children !

OIL—is here expressive of the ancient Jewish custom of anointing the head of guests, at feasts, with fragrant oils or ointments, in token of respect and civility.

The word CUP—refers to the custom of beginning and ending feasts with the CUP; which
was

was handed round to the guests by the master of the feast, and of which each took a small draught, called the "Cup of Blessing," in distinction from "the Cup of Consolation," drank with mourners; and "the Cup of Salvation," drank after the peace offerings, in token of thanksgiving and victory.

5 DE60

T H E

THE
REMARKABLE,
PENITENTIAL WILL,
OF
A PERSON THAT HAS BEEN LONG KNOWN
TO THE LEARNED WORLD, BY THE
FEIGNED NAME OF
GEORGE PSALMANAZAR.



P R E F A C E.

I HAVE inserted the following remarkable Will, as a striking example of great ingenuoufness, and deep repentance; in which that grand, fundamental, operation of Divine Grace, is finely described and unfeignedly testified. I therefore have hope that it may be approved by, and made useful to, some readers, as it strongly describes, and clearly points out, what that repentance really is, *which is unto life*: and which ever-

more begins the work of conversion, in every heart *saved by the Lord.*

The testator was eminently versed in literary pursuits, and well known, by his writings, to the learned world. The former part of his life, had been spent in levity, duplicity, and dissipation : the after periods were deeply engaged in the study of letters : and his last years, unfeignedly devoted to GOD ; from a thorough conviction, how unworthily the prior ones had been employed. By the said Will, which has been published in several forms, and I hope has already had its due weight on some minds, may be learnt the follow-

following wholesome lessons, and needful instructions.

1. How little a learned education, considered in itself, can avail its possessor in a moral view : and what a defenceless protection against the assaults of temptation, and the incursions of guilt and prophaneness, LEARNING is, without GRACE !

2. How greatly piety has the advantage of knowledge ; seeing the most *learned*, as well as the most *ignorant*, must meet on the same ground : — must both be saved as guilty sinners, and as poor “ five hundred pence ” debtors ; by unmerited favour, and mere bounty !

3. How much a life of *obscurity* and *poverty* aids a life of grace : — to which unacceptable document, many unexceptionable testimonies might be added from my own personal knowledge, if it were needful to produce them, on this occasion.

4. How pungent the reflexion is, of sin and folly, to a mind by wisdom and grace, better informed ! To such, how bitter the farcastic question, *What pleasure have you, in the things whereof you are now ashamed ?* How small, even in the enjoyment : — how great the pain, on recollection, now ! To this truth, great is the cloud of attestators !

5. How

5. How severely galling must those ACTS and MONUMENTS of misconduct and of sin, be, that survive their perpetrators ! And how great the weight,—how intolerable the load, of FRAUD and DISSIMULATION, when all is serious and sincere !

Oh, that those who through folly and inconsideration, must needs *buy*, dearly buy, wisdom, could be prevailed upon to give so important a matter its due weight of consideration, while it can avail them !

S. S.

5 DE60

A

REMARKABLE WILL, &c.

THE last Will and Testament
of me, a poor, sinful, and
worthless creature, commonly
known by the assumed name, of
GEORGE PSALMANAZAR.

Thy ever blessed and unerring
will, O most gracious though of-
fended GOD! be done by me,
and

and all the world, whether for life or death.

Into Thy most merciful hands
I commit my soul, as unto a most
gracious Father, who, though
most justly provoked by my past
vain and wicked life, but more
especially so, during the youthful
fallies of a rash and unthinking
part of it; yet hast been most
graciously pleased, by thine unde-
served grace and mercy, to pre-
serve me from the reigning errors
and heresies, and the more de-
plorable apostacy and infidelity, of
the present age, and enabled me
to take a constant and stedfast
hold, on the holy Author of our
salva-

salvation, thine ever adorable and divine Son, JESUS CHRIST, our powerful and meritorious Redeemer; from whose alone, and all-powerful intercession and merits, (and not from any the least inherent righteousness of my own, which I heartily abhor as *filthy rags*, in thine all-pure eyes!) I hope, and beg for pardon and reconciliation into that blessed immortality to which we are redeemed by His precious and inestimable blood!

I likewise, bless and adore thine infinite goodness for preserving me from innumerable dangers of body and soul, to which this wretched

3

life,

life, but more particularly my own rashness and inconsideration; might have exposed me, had not thy divine providence interposed, in such a wonderful manner, as justly challenges my deepest admiration and acknowledgment: Particularly I am bound to bless Thee for so timely nipping that ambition and vain-glory which had hurried me through such scenes of impiety and hypocrisy; and as the most effectual antidote against it, next to thy divine grace, hast brought me, not only to prefer, but to delight in, a state of obscurity and lowness of circumstances, as the surest harbour of peace and safety; by which,
 though

though the little I have left in my possession, be dwindled to so little value, as to be but a poor acknowledgment for the services which I have received from my friend hereafter named, to whom I can do no less than bequeath it all ; yet I hope that the will may be accepted for the deed ; and that the Divine Providence will supply to her, what is wanting in me.

And now, O Father of Mercies, I beseech Thee, for thy dear Son's sake, so to direct me by thy grace, through all these future concerns of life, that when, where, or in what manner soever, it shall please Thee to call me out of it,
I may

I may be found ready and willing to resign my soul, worthless as it is of itself, to Thee, who gavest it; and that my death, as well as my latter end, may be such as may tend all possible ways, to Thy glory, the edification of Thy church, and my own eternal comfort!

And in hopes there is nothing in this my last will, that is not agreeable to thine, I leave it to be executed after my death, by my worthy and pious friend Sarah R——g, of this parish of St. Luke, Middlesex, in the manner hereafter mentioned.

(I here

(I here omit several circumstances not interesting to the reader : after which, he adds)

But the principal manuscript I thought myself in duty bound to leave behind me, is a faithful narrative of my education, and the fallies of my wretched youthful years, and the various ways by which I was, in some measure, unavoidably led into the base and shameful imposture of passing upon the world, for a native of *Formosa*, a convert to christianity, and backing it with a fictitious account of that island, and of my own travels, conversion, &c. all, or most of it hatched in my own brain,

brain, without regard to truth or honesty. It is true, I have long since disclaimed, even publicly, all but the guilt and shame of that *vile imposition*; yet as long as I knew there were still two editions of that scandalous romance, remaining in England, besides the several versions of it abroad, I thought it incumbent on me to undeceive the world, by unravelling my whole mystery of iniquity, in a posthumous work, which would be less liable to suspicion, as the author would be far out of the influence of any sinister motives that might induce him to deviate from truth.

ALL

All that I shall add concerning it is, that it was begun above twenty-five years ago, with that view, and no other, during a long recess in the country, accompanied with a threatening disease; and since then continued in my most serious hours, as any thing new presented; so that it has little else to recommend itself, but its plainness and sincerity, except here and there, some useful observations and inuendo's on the branches of learning in which I had been concerned; and especially with such excellent improvements as might be made in the method of learning *Hebrew*, and in the producing a more perfect

H body

body of *universal history*, and more answerable to its title, than that which hath already passed a second edition.

And these I thought might be more deserving of a place in that narrative, as the usefulness of them to the world, would in great measure make amends for the small charge of the whole.

If it, therefore, shall be judged worth printing, I desire it may be sold to the highest bidder, in order to pay the arrears of my lodgings, and to defray my funeral; and I farther request, that it may be printed in the plain and undisguised

disguised manner in which I have written it, without alteration or embellishment.

I hope the whole is written in the true sincere spirit of a person awakened by a miracle of mercy, into a deep sense of his folly, guilt, and danger; and who is desirous above all things, to give GOD the whole glory of so gracious a change, and to shew the various steps by which His divine providence brought it about. The whole account contains fourteen pages of preface, and about ninety-three more of the said relation, written in my own hand with a proper title; and will be found in

the deep drawer, on the right hand
of my white cabinet.

However, if the obscurity I have
lived in during such a series of
years, should make it needless to
revive a thing in all likelihood so
long forgotten, I cannot but wish
that so much of it was published
in some weekly paper as might
inform the world, especially those
who have by them the above fa-
bulous account of the island of
Formosa, &c. that I have long
since owned, both in conversation
and in print, that it is no other
than a meer forgery of my own
devising, a scandalous imposition
on the public, and such as I
8 think

think myself bound to beg GOD and the world pardon for writing ; and I have been long since, as I am to this day, and shall be as long as I live, heartily sorry for, and ashamed of !

These I do hereby solemnly declare and testify to be my last will and testament, and in witness thereof, have set to my name, on the 23d day of April, in the year of our Lord 1752, and in the 73d year of my age.

G. PSALMANAZAR.

5 DE60

